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ASHLAND, O., Feb. 9, 1887.

Standing Still.

In a sermon recently preached by Bro. Cober at Farmersville, O., very apt and forcible application was made from the text "Speak unto the children of Israel that they go forward." Hoping that it may reach out into some hearts where it may do good, we repeat it through these columns. He said:

Suppose John Huss and Wycliffe and Martin Luther, and Chrysostom would have said, "we will stand still and see the salvation of God," what would have become of the Christian religion, as far as their work affected it? The supremacy of the Pope would have continued, and the stability that Protestantism has attained, would be unknown. Instead of standing still and expecting God to come down and work out a reformation, these reformers had to go to work and bring it about. Because you cannot look ahead and see how an enterprise will turn out, is no reason why you should not go forward and try to make it a success. Because a man cannot see into the gates of heaven is no reason why he should neglect to go there. On the same grounds that some men will not work in the church they might quit working on their farms. Because they cannot see what will be the extent of their harvest, they might as well refuse to plow and sow.

When the Brethren church was reorganized, men said to me, "I will stand still and see whether the Lord will prosper it." They stood still, and some of them are standing still yet, and the probabilities are that they will stand still until their last sun sinks in the west upon a life of inaction. Suppose every member of the church would have said the same thing, how much do you think the church would have prospered? This church, like any other church that has not sufficient workers would have died. But, thank God, there were men and women who were and still are willing to go forward and sacrifice and work, and the Lord is prospering it. Yes, God is prospering it from Pennsylvania to California.

All revolutions, whether agricultural, political or religious, have their opposition. Men object to revolutions. In old Pennsylvania, when men tried to introduce improved machinery, the old farmers shook their heads and thought they would prefer the cradle to the reaper, but after awhile they took kindly to it and

will now have nothing else. Thus it is in the church; any departure from old, long-established customs, are opposed, but upon mature thought and conviction of the benefit of the innovations, and prejudice is silenced, they accept the new order of things gladly, and get right into the harness.

M.

The Interpretation of Daniel and the Revelations.

There is no department of bible study probably, where so many inexcusable blunders are made as in the interpretation of the apocalyptic portions of the Bible.

This is largely due to the fact that many who undertake to reveal these mysteries, know nothing in particular about profane and church history. Again no foundation is assumed or prepared and the task is performed without any premise and proceeds incoherently and unsystematically.

There is no doubt a design on the part of God in thus presenting that scripture through his servants, that many might be confounded and when the true revelation is made, many, who are not what God desires that they should be, will not believe. But the wise shall understand; and when the fig tree begins to put forth her buds, it will be known that summer is near at hand. How much or how little will be revealed can not be judged; but one thing is certain, and that is that the Revelations and Daniel were written and retained in the canon of Scriptures for the benefit of the saints and it is our privilege and prerogative to understand them.

It is not our purpose to enter into an explanation in particular in this article, but we want to call attention to a few facts demonstrated by history so plainly that it is useless to undertake to deny them; and these will serve us valuable points to those of our readers who are interested in this study. These, of course, will controvert various interpretations already made, and the only testimony that we offer in support is years of earnest inquiry and extensive research with a disposition to know only the truth and not to establish a theory or support a doctrine.

In the interpretation of the Revelations, Seven or completeness is the first principle to be guided by. They start out with the Seven Churches, which represent the Christian dispensation as a whole; and each church represents a period of the Church's existence.

A careful comparison of the character of each church with the innovations introduced into the church the number of years given to each one can be approximated.

For illustration the Church of Ephesus covers a period of about 320 years, which was a time of many persecutions. The same period is also covered by the signs and symbols in the sixth chapter of Revelations, ending in Constantine's enthronement, the revolution of the Roman Government, and the punishment of those who were foremost in persecuting the Church.

An other unerring stake is the inauguration of the reformation in the time of Martin Luther.

This is the commencement of the period represented by the church of Philadelphia. Sardis covered the preceding period, and of the church in that time, it is said it had a name to live, but was dead. How true it was of the Christianity or the church in that time when no species of evil, assumption of authority or corruption and tyranny was too terrible to be discarded by the "Holy Mother Church."

The church of Philadelphia brings us to the present time, and we are now living in the Laodicean period; the period when people will feel that they lack nothing in righteousness. Lukewarmness is the chief characteristic of the professor; and he can see clearly, has no lack, and general looseness shall prevail.

This furnishes us with the first and great premise in the interpretation of the Revelations. Having the periods now divided off, each following section of the book should be studied to make it harmonize with the ground-work of the Apostle's message, the seven Churches.

Again the complete overthrow of the Mystery of Iniquity the Beasts, will take place at the consummation of the 1260 years, or the forty and two months will be accomplished by the coming of Christ, and not before. It has been the habit of many to commence this period in the early Christian history, when it should not begin until about the opening of the 7th century. This will bring the end at the same time that the periods covered by the Seven Churches end, and after the completion of the 2300 days which moment shall be the reinstatement of the true worship of the true Jehova in Jerusalem and the return of the Jews into the favor of God, and their acceptance of Christ.

The two-horned beast that came up out of the earth is also badly misinterpreted. He was the uniting of the secular and ecclesiastical power in one ruler or man, the Pope, and he followed the heathen, secular power known under the similitude of the beast coming up out of the sea with seven heads and ten horns, and received his deadly wound when the Barbarian hordes of the North conquered and destroyed the Roman power completely, to such a degree that it never rose again. But by the assumption of power by the Pope, the former glory and power of the famous city was restored.

Thought-reading.

We have often heard the wish expressed by thoughtless persons that they had power of reading the thoughts of others. It is but very lately that we heard it repeated by a friend in right dead earnest. Now such a gift would be more of a curse than a blessing. It is sometimes hard enough to keep one's equilibrium, when someone rashly and unguardedly expresses his real thought. How it grinds and tortures the feelings! Then we do not even need to wait for words, we sometimes see the real thought flash out unspoken on the countenance, and oh, how it wounds! In spite of the polished conventionalisms which society prescribes as a shield of defence between man and man, the looks or the unguarded remark will expose the true thought. If this annoys and

pains us how would it be if we always knew the thought that is hidden by silence or veiled by the polite speech? and if we could see the mental reservations that accompany the uttered words? If we could perceive the motive of apparently inoffensive remarks brought up in the private conversation? This indeed would be intolerable. Charity covers a multitude of sins; but most of us have reason to be thankful that our charity in this regard is largely assisted by our ignorance.

M.

The Andover Trial.

The trial of the Andover professors for heresy, has attracted more attention than any similar case for many years. It is a case of much importance, because it involves more than a mere point of doctrine. The professors accepted a charge there upon condition that they should teach the doctrines that the founders provided in the code of rules that should govern the institution. They were not faithful to their obligations, and while the course of the prosecutors is condemned, yet consistency and faithfulness left no other course open to them. The professors should have resigned when their views underwent a change opposed to the doctrine and contrary to the trust they had accepted.

The secular press says the proceedings of the trial read like the history of the Inquisition of centuries ago. It does seem very illiberal, but under the circumstances the prosecution can not be blamed.

A man may believe that there is a state of probation after death in which opportunity is given to those who had not heard the gospel in life, to repent and be saved; but there is certainly no very plain evidence to that effect.

God's court of equity may excuse many and pronounce them worthy to receive the crown of life; but ministers of the Church of Jesus Christ have only the law or commandments to be governed by, and when they promise more, they are overreaching their authority and bring themselves under condemnation. The commandments say "he that believeth and is baptized shall be saved." When he goes beyond this he is unfaithful in his servitude.

There is no call for theories about the future destiny of the Barbarian and the Heathen. The minister of Christ is not called upon to invent a probable or possible fate for him. His duty is to preach the gospel and promise nothing that the gospel does not promise, to be a dispenser of the gospel and not of equity, which belongs only to God.

A number of our old patrons have not yet renewed for 1887. Please renew at once, or write us what you desire to do.

EDITORIAL ITEMS.

A protracted meeting was commenced in the Falls City, Neb., church, on the 29 ult., and is now in progress. Eld. John Nicholson is doing the preaching.

Idleness breeds discontent, and discontent breeds mischief. Let there be an aggressive campaign inaugurated against the common enemy, and there will be neither time or inclination to inaugurate a rebellion within the camp.

Bro. E. J. Worst, of Tennessee came unexpectedly to Ashland last week. He expects to remain about a week.

It is very strange that it is always others people's lack of liberality and good sense that surprises us,—not our own lack of these virtues.

Henry Ward Beecher in a late sermon on "Religious Repulsion," wound up with the prayer, "God grant that we may follow Jesus, and not his disciples." That is a bold sentiment to be formulated into a prayer. But is it not grand, scriptural and reasonable? The disciples of all ages, whether in the time of our Lord, or in these latter days, had their peculiar characteristics or failings—they were and are but human. That great hero of the first century, Paul, entertained this sentiment, and advised none to follow him only as far as he followed Christ. Then he notices that the following of favorite disciples as leaders was causing division at that early date. Let us all pray for grace that we may follow Jesus to all others.

Bro. J. W. Smouse preached a very interesting sermon for us at the College Chapel on Thursday evening of last week. His delivery is very good, and he possesses that property indispensable to a good speaker, a strong, melodious voice, and he is measured. Rapid speaking is a bane, and when a man is not naturally a moderate speaker, he must acquire it by training before he is ready to go on to greater perfection. Bro. Smouse is not yet forty years old, and with his constitution he will be able to serve well in the highest of all callings for at least twenty years more.

Bro. Smouse says we preach by machinery. That is a very original expression, and a moment's reflection sanctions its correctness. But we are not the only one that is doing this variety of preaching. We often meditate about our carelessness in this style of preaching. The EVANGELIST is sent to over 2000 different persons and exchanges, and by the time it is borrowed and loaned and ready to lay upon the shelf, 10,000 persons have read more or less of it, as the average periodical is read by at least five persons. This being the case, it is very essential that all who preach in this way should make careful preparation and carefully do their preaching. Many persons who write for this paper, do so without taking any pains to do it well, would shrink from the task of delivering a discourse before a congregation of a thousand persons; and we venture to say that if our regular writers would consent to do so, they would want time to make careful preparation, while they will write for ten thousand readers and do it without deliberating a moment on the ideas they wish to preach in this way.

Bro. P. J. Brown is going to the Miami Valley, brother Cober is there, and no doubt brother J. H. Worst will commence to preach there soon. With such laborers there certainly ought to be an abundant harvest gathered.

We still have on hand a few Annals. It is only 10 cents per copy this year and each family of the Brotherhood should have one. It is sent free to all who subscribe for the EVANGELIST and Investigator and send us \$2.

There is already on hand such copy for the next number of the Investigator as will make it very interesting.

The children are very faithful contributors during their period for writing. They keep us well supplied with copy for their department.

Bro. S. C. Garver, of the Homerville church paid the office a visit Monday. Also sister Henry Homan, who is visiting her mother here, remembered us.

Tomorrow, Thursday, Feb. 10th, the National Executive Committee meets to deliberate on the subject of holding a National Convention. May the members of the Committee be guided by wisdom and a desire to do what is best for the cause. An early convention is desired, and if it is located at Ashland, it will find better accommodations at less expense than is possible at other convenient points.

The class in theology was organized at the College on Wednesday of last week. The young ministers are enthusiastic in the work. They are now reading a short history of the Christian Church.

Bro. J. H. Worst came among us on Thursday of last week. His abode in the frozen North seems to agree with him very well as he has lost none of